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For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 109.)

It is recorded of Him, the Lord of life and glory, who ascended up on high and led captivity captive, that He "gave gifts unto men." And how true is it, that if the Lord be our shepherd, then however weak and feeble, and unworthy we may feel ourselves, He will make a way where there seems to be no way; and will, as we hold fast our allegiance in faithful faithfulness, turn again our captivity, however sore it be, as the streams of the south; and will give gifts for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Such a gift we are prepared to believe is forthcoming to our dear friend; and the time seems near at hand—though in reality not yet*—when an open acknowledgment of her Redeemer's name and cause must, if obedience keep pace with knowledge to the law of her God inwardly revealed, soon be made in the religious assemblies of the people.

How instructive it is to observe her caution and prudence under all the turnings of the Lord's holy, chastening hand upon her, to prepare for that which the prophet, in his greater measure, experienced when he cried out, "Woe be me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips," &c. But this was but the forerunner of the following: "Then flew one of the seraphims unto me, having a live coal in his hand * * * and he laid it upon my mouth;" which prepared for the humble, obedient, passive offering as a living sacrifice, "Here am I, send me." Sarah Hillman felt the work of the ministry to be an awful work; she desired to be thoroughly cleansed from all self-confidence; she asked not to be spared needless baptisms; heeding no doubt the precept of the same evangelical prophet already quoted: "Be ye clean, that bear the vessels of the Lord."

While there may be danger, as there have been instances of withholding in this way

more than is meet, and thus erring on the other hand; and while we wish not to discourage—so far as these remarks may—the least child called of their Father in heaven, in sweetness, in simplicity, humility, and child-like dependence, to the advocacy of His cause and kingdom before men, would that all who have since her day spoken in our religious meetings, had known and felt the solicitude and caution of this wise handmaiden! Would, they had been as careful to bide the full time of preparation; to let patience have her perfect work; to go full oft for instruction to the potter's house; to remain the full and appointed season in the stripping chamber, and in the washing pool; and withal, to feel that without Christ Jesus and the leavening, preserving, invincible power of His grace when submitted to, they are truly nothing and could do nothing to His glory! Then, if there were fewer speakers, and fewer words spoken, these we might hope would be anointed teachers, with their lessons learned in Jordan's veriest depths, whence some of the life-giving power of the Holy Spirit would, without the sound of the tool, witness for their offerings.

No date; but probably the early part of 1817. "The work of the ministry has ever appeared to me to be a very awful work; but at present I think it is increasingly so. To stand forth in the assemblies of God's people, and there speak of Him—to break the silence of a congregation—how awful! And how pure must one be before fitted for so important a vocation. My soul is humbled within me at times under the prospect; knowing the frailties of my nature, and fearing lest it is all delusion—lest I should, by putting my hand to the ark, offend the Lord. Sometimes I think it strange that my mind is thus exercised, and endeavor to persuade myself it cannot be that I am called to this great work, and try to shake off the exercise. But it returns again; and now my desires are, if it is thy will, blessed Father, thou wouldst be pleased to grant a sure evidence of it, and a portion of strength to perform. Make me more passive; destroy all the dregs of corruption which remain in me, and cleanse me thoroughly; so that all my confidence may be in Thee. Let me abide in the bottom of Jordan till preparation of heart is experienced to bring up stones of memorial to the honor of thy great name."

Without date. "O that my covering might be the garment of humility; and my adorning a meek and quiet spirit."

"3rd mo. 10th, 1817. This morning attended our week-day meeting, which proved indeed a season of favor. Soon after taking my seat, so great was the distress of my mind that I was ready to cry out, 'Can these dry bones live?' Yet after some time, our beloved friend, —, was led to set forth the glorious state of those who, by attending to the law of the spirit of life in Christ Jesus, have washed their robes, and become inhabitants in those man-

sions prepared for the righteous. Earnest breathings of spirit were begotten in me, that the precious savor felt in this meeting might not pass away as the morning cloud or the early dew, but remain upon us to nourish up the soul; and that we might be more engaged to continue in the way of well-doing to the end, that so we may obtain the crown.

"5th mo. 11th. After a long season in which many different dispensations have been experienced, I am induced to add a few remarks to my diary. My heart has felt I trust some degree of submission to the Divine will at seasons, though there seems to be a want of true and experimental knowledge. I am led at times to fear the crown, which has been shown me, is given to another, through my unwillingness to enter into the labor. And at others I have thought the work of preparation is not fully effected, and that is the reason why I have to travel so long in the deeps. When I reflect that in the deep pearls are procured, how it animates and encourages to abide here and seek therefor. But when presentations of suffering and baptism are offered, my poor, unregenerate nature is ready to flinch therefrom; and the language of my heart is, How can I go, or how can I speak? I am a child. 'My family is poor in Manassah, and I am the least in my Father's house.' O that my soul was more purified! Let the language of my spirit be, Lord strengthen! Suffer me not to swerve to the right hand or to the left! Grant an indisputable evidence of thy righteous will; for I desire to serve Thee. Thou hast been pleased to call me, and O! that thou wouldst cause thy judgments so to take hold upon me, that every earthly gratification may be thoroughly purged from me, and my heart made clean and fitted for the reception of thy holy presence; that thus the place where briars and thorns grew, may produce pleasant fruits.

"The life is more than meat, and the body than raiment. And if the life is preserved it is enough. This is a state of trial and exercise; and all who are engaged to enlist under the banner of the Lamb, have their share of suffering. But if we are only brought thereby to the true sheepfold, there is no cause to mourn; for there is no true joy in anything this world affords. He only is the happy man who follows the pointings of Truth in all things, and is willing to suffer any privation for the sake of peace with his God.

"12th. Attended our week-day meeting. Went in much dread, lest I might feel the necessity of opening my mouth therein; but found nothing more to do, than to labor after a settlement in the quiet habitation, and obey the command to tarry there till power from on high was received. Much painful exercise was my portion. Near the close a little encouragement was administered through the ministry of dear —. He was concerned to invite those who had been willing in the day of the Lord's power to follow him, to con-

* The time of S. H.'s first appearance in the ministry, believed to have been on First-day the 28th of Third month, 1830, at Westfield, N. J., when in company with her beloved friends, George and Ann Jones.

tinne steadfast. Assuring them that however they might be tempted, the Lord would always furnish a way to escape. Oh! that these seasons may not be forgotten; but be treasured up, that my faith fail not; for truly I never saw a time when all things seemed so fluctuating. Every mountain and island seem removed; and nothing to rest upon but the Divine mercy. May every false rest be totally broken up, and the new Jerusalem, wherein dwelleth righteousness, established. It is indeed a time wherein mourning seems to be the garment worn by many at seasons, yet as we become willing to abide all our necessary baptisms, a belief is sometimes permitted to attend that the garment of praise will in due time be granted, and ability furnished to acknowledge, 'Hitherto the Lord hath helped.'

No date. "How awful is death! How awful the approach of the pale horse and his rider, to him who has not been concerned to set his house in order! He has been permitted to summon one in the bloom of life; one perhaps who had formed plans of long continuance here, and who had promised himself much pleasure in the society of the partner of his life, and the innocent prattle of his sweet babes. But he has been summoned to appear before the dread tribunal—suddenly called to meet his God. May we all be aroused to a sense of the necessity of witnessing preparation for this awful change before the midnight cry go forth; for there is no work, nor device in the grave. O, dear Lord, stain the glory of this world in our view, that we may become weaned therefrom, and be qualified to say unto others, follow us as we are endeavoring to follow Thee! Thou, dearest Father, knowest us altogether as we are. Wilt Thou be pleased to quicken to more lively zeal in putting away those things which hinder our progress in the way and work which Thou appointest unto us. We pray to Thee to preserve us—for we can do nothing of ourselves—out of temptation; and deliver us from evil; for thine is the kingdom, and power, and glory forever."

(To be continued.)

Fragment on Prayer.—Can there be any thing more imperative than the command, "Watch and pray!" or any language more sweet and encouraging than "Pray unto thy Father, who seeth in secret?"

Doubtless Christians should live in the spirit of prayer. "It is the Christian's vital breath," and marvellous is the privilege, unto this day and hour, of communion with the Almighty power, God over all, who breathed the breath of life whereby we became living souls. By the same Almighty power, we are kept from the path of destruction. Sweet is the inviting language of our Redeemer, who has cast up a new and consecrated way, by which we have access to the mercy-seat. "When ye pray," said He, "say, our Father." Glorious privilege! that while clothed with human nature, feeling and mourning our omissions and commissions, we may "kneel before the Lord our Maker," in prostration of body, soul and spirit. Although utterance may fail, there is an availing sigh, a tear of contrition, and a Spirit, better than our own, helping our infirmities. I allude not to any forms, but the real, humble breathings of the soul, a thirst for the living God.—*Mary Capper.*

There is a great difference between rudeness and plainness.

Comets.

(Continued from page 106.)

According to the theory now generally accepted, comets enter the solar system *ab extra*, move in parabolas or hyperbolas around the sun, and, if undisturbed by the planets, pass off beyond the limits of the sun's attraction, to be seen no more. If in their motion, however, they approach very near any of the larger planets, their direction is changed by planetary perturbation,—their orbits being sometimes transformed into ellipses. The new orbits of such bodies would pass very nearly through the points at which their greatest perturbation occurred; and accordingly we find that the aphelia of a large proportion of the periodic comets are near the orbits of the major planets. "I admit," says M. Hoek, "that the orbits of comets are by nature parabolas or hyperbolas, and that in the cases when elliptical orbits are met with, these are occasioned by planetary attractions, or derive their character from the uncertainty of our observations. To allow the contrary would be to admit some comets as permanent members of our planetary system, to which they ought to have belonged since its origin, and so to assert the simultaneous birth of that system and of these comets. As for me, I attribute to these a primitive wandering character. Travelling through space, they move from one star to another in order to leave it again, provided they do not meet any obstacle that may force them to remain in its vicinity. Such an obstacle was Jupiter, in the neighborhood of our sun, for the comets of Lexell and Brorsen, and probably for the greater part of periodical comets; the other part of which may be indebted for their elliptical orbits to the attractions of Saturn and the remaining planets."

"Generally, then, comets come to us from some star or other. The attraction of our sun modifies their orbit, as had been done already by each star through whose sphere of attraction they had passed. We can put the question if they come as single bodies or united in systems."

The conclusion of this astronomer's interesting discussion is that—

"There are systems of comets in space that are broken up by the attraction of our sun, and whose members attain, as isolated bodies, the vicinity of the earth during a course of several years."

Lexell's comet of 1770 is the most remarkable instance known of the change produced in the orbits of these bodies by planetary attraction. This comet passed so near Jupiter in 1779 that the attraction of the latter was 200 times greater than that of the sun. The consequence was that the comet, whose mean distance corresponded to a period of $5\frac{1}{2}$ years, was thrown into an orbit so entirely different that it has never since been visible.

The great comet of 1858 was one of the most remarkable in the nineteenth century. It was discovered on the 2d of June, by Donati, of Florence, and first became visible to the naked eye about the last of August. The comet attained its greatest brilliancy about the 10th of October, when its distance from the earth was 50,000,000 miles. The length of its tail somewhat exceeded this distance. If, therefore, the comet had been at that time directly between the sun and the earth, the latter must have been enveloped for a number of hours in the cometic matter.

The observations of this comet during a period of five months enabled astronomers to

determine the elements of its orbit within small limits of error. It completes a revolution, according to Newcomb, in 1854 years in an orbit somewhat more eccentric than that of Halley's comet. It will not return before the 38th century, and will only reach its aphelion about the year 2800. Its motion per second when nearest the sun is 36 miles when most remote, only 234 yards.

In the year 466 B. C., a large comet appeared simultaneously with the famous fall of meteoric stones near Ægospotamos. The form was supposed by the ancients to have had some agency in producing the latter phenomenon. Another of extraordinary magnitude appeared in the year 373 B. C. This comet was so bright as to throw shadows, and its tail extended one-third of the distance from the horizon to the zenith. The years 156, 136, 130, and 48, before our era, were also signalized by the appearance of very large comets. The apparent magnitude of the first of these is said to have equaled that of the sun itself; while its light was sufficient to diminish sensibly the darkness of the night. The second is said to have filled a fourth part of the celestial hemisphere. The comet of 130 B. C., sometimes called the comet of Mithridates, because of its appearance about the time of his birth, is said to have rivaled the sun in splendor.

In A. D. 178 a large comet was visible during a period of nearly three months. Its nucleus had a remarkably red or fiery appearance, and the greatest length of its tail exceeded 60°. The most brilliant comets of the sixth century were probably those of 531 and 582. The train of the latter, as seen in the west soon after sunset, presented the appearance of distant conflagration.

Great comets appeared in the years 97, 1264, and 1556. Of these, the comet of 1264 had the greatest apparent magnitude. It was first seen early in July, and attained its greatest brilliancy in the latter part of August, when its tail was 100° in length. It disappeared on the 3d of October, about the time of the death of Pope Urban IV., of which event the comet, in consequence of this coincidence, was considered the precursor. The comets, on account of the similarity of the elements, were believed by many astronomers to be the same, and to have a period of about 300 years. In the case of identity, however, another reappearance should have occurred soon after the middle of the nineteenth century. As no such return was observed, we may conclude that the comets were not the same, and that their periods are wholly unknown.

The comet discovered on the 10th of November, 1618, was one of the largest in modern times; its tail having attained the extraordinary length of 104°. The comet of 1652, carefully observed by Hevelius, almost equaled the moon in apparent magnitude. It shone, however, with a lurid, dismal light. The tail of the comet of 1680 was 90° in length. The body is also remarkable for its near approach to the sun; its least distance from the solar surface having been only 147,000 miles. It will always be especially memorable, however, for having furnished Newton the data by means of which he first showed that comets in their orbital motions are governed by the same principle that regulates the planetary revolutions.

Of all the comets which appeared during

the eighteenth century, that which passed its perihelion on the 7th of October, 1769, had the greatest apparent magnitude. It was discovered by Messier on the 8th of August, and continued to be observed till the 1st of December. On the 11th of September the length of its tail was 97° . The comet discovered on the 26th of March, 1811, is in some respects the most remarkable on record. It was observed during a period of 16 months and 22 days,—the longest period of visibility known. On account of its situation with respect to the earth, the apparent length of its tail was much less than that of some other comets; its true length, however, was at one time 120,000,000 miles; and Sir William Herschel found that on the 12th of October the greatest circular section of the tail was 15,000,000 miles in diameter. The same astronomer found the diameter of the head of the comet to be 127,000 miles, and that of the envelope at least 643,000. As a general thing, the length of a comet-train increases very rapidly as the body approaches the sun. But the perihelion distance of the comet of 1811 was considerably greater than the distance of the earth from the sun; while its nearest approach to the earth was 110,000,000 miles. Its true magnitude, therefore, was probably not been surpassed by any other observed; and had its perihelion been very near the sun, it must have exhibited an appearance of terrific grandeur. This comet has an elliptic orbit, and its period, according to Argelander, is 3065 years.

The great comet of 1861 was discovered on the 13th of May, by John Tebbut, Jr., of New South Wales. In this country, as well as in Europe, it was first generally observed on the evening of June 30,—19 days after its perihelion passage. Sir John Herschel, who observed it in Kent, England, remarks that it far exceeded in brilliancy any comet he had ever seen, not excepting those of 1811 and 1858. According to Father Secchi, of the Collegio Romano, the length of its tail was 18° . This, with a single exception, is the greatest on record. The computed orbit is elliptical; the period, 419 years.

(To be continued.)

The first thought of repentance, or *desire of turning to God*, is thy first discovery of the light and Spirit of God within thee; it is the voice and language of the Word of God within thee, though thou knowest it not; it is the ruiner of thy serpent's head; thy dear Immanuel, who is beginning to preach within thee that same which he formerly preached, saying, "Repent, for the Kingdom of Heaven is at hand." But, above all things, beware of making this desire of repentance to be the effect of thy own natural sense and reason, for in so doing thou lovest the key of all the heavenly treasure that is in thee; thou shuttest the door against God, turnest away from Him; and thy repentance (if thou hast any) will be only a vain, unprofitable work of thine own hands, that will do thee no more good than a well that is without water.

But if thou takest this awakened desire of turning to God to be, as in truth it is, the coming of Christ in thy soul, the working, redeeming power of the light and spirit of the holy Jesus within thee—if thou dost reverence and *adhere* to it, as such, this faith will save thee, will make thee whole; and by thus believing in Christ, though thou wert dead, yet shalt thou live.—William Law.

For "The Friend."

Faithfulness.

I wish to call the attention of Friends to the editorial in the 11th number of "The Friend;" for the sentiments advanced therein, are very applicable to the condition of things in the Society at the present time, and I do most cordially unite therewith. It seems to me there has been too much dread of controversy, by those who are endeavoring to stand for the doctrines and testimonies of our Society. It was not so in the rise of the Society; for Friends in that day felt called to stand for the defence of the gospel, and to contend earnestly for the faith once delivered to the saints: and in those days they knew the cost of their faithfulness in maintaining those doctrines and testimonies. They not only had to endure the frowns of the world, but outward suffering; and they were willing to endure all that was permitted to come upon them, rather than let fall any of their principles; for they were fully persuaded that they were the principles of the gospel of Christ. And like Paul, who was set for the defence of the gospel, they shunned not to declare all the counsel of God, through good report and evil report. And so in this day, those who feel called upon to stand for the same principles, will have to bear the frowns of the world, and be called by those even who style themselves Friends—illiberal—sectarian—uncharitable, &c. The word charity, seems now to be made to cover a great deal, and has been made use of by all who wish to make innovations on our doctrines. Those who wished to change them into Unitarianism in 1828, cried out for charity, and did not want us to judge them, but wished to be styled Friends; and so now those who are endeavoring to overturn the faith of the Society, are crying out for charity.

R. Barclay, in his treatise on Church Government, says: "If the apostles of Christ of old, and the preachers of the everlasting Gospel in this day, had told all people, however wrong they found them in their *faith* and *principles*, our *charity* and *love* are such we dare not judge you nor separate from you, but let us all live in love together, and every one enjoy his own opinion and all will be well; how should the nations have been, or what way can they be brought to truth and righteousness. Would not the devil love this doctrine well. We should all have real charity for one another; but we should not give up our principles for the sake of a spurious charity. For the doctrines and testimonies originally held forth by the Society of Friends are, I fully believe, the doctrines of the Gospel of Christ, and should not be frittered away to please the unconstant will of man, who is wanting more liberty, and is continually endeavoring to make innovations upon them, either on one hand or the other.

Though we should be called by those who are making these innovations,—uncharitable,—illiberal,—sectarian, &c., we should maintain our principles through good report and evil report, as deceivers yet true,—for those doctrines are worth suffering for. Therefore let those who are convinced of the Truth, faithfully maintain it in the meekness of wisdom in the face of opposition. Remember how it was with Caleb and Joshua, when they were sent with ten others to spy out the promised land, and the ten brought back an evil report of the good land; they maintained

the truth of it being an exceeding good land, and that Israel, with the Lord's help, was well able to overcome the inhabitants thereof—though all the congregation bade them stone them with stones. They, too, for their faithfulness, were alone permitted to enter that good land, out of that great multitude, who all rebelled against the Lord, with the exception of Moses, and died in the desert. It was said of Caleb, he had wholly followed the Lord, and through his faithfulness he was permitted, with Joshua, to enter the promised land, and have an inheritance there. And I believe those that faithfully maintain the Truth as it is in Jesus, in this day, will be blessed whether they be few or many, though they may have opposition to bear, even from their own people, even from those who say they are Jews, and are not. If they keep their integrity as Caleb did, they will have "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." It would be very desirable if there were more of this number in our Society, who are valiant for the Truth, and who are not swayed, either to the right or left, by the fear of man, for it is a snare to our feet. But let us be willing to be accounted of no reputation, even fools for Christ's sake, and not be afraid of the frowns and scoffs of the wise in worldly wisdom. I believe if this were the case, things would be very different among us, for the Lord would then, in His own time, raise up more standard bearers amongst us, as He has done formerly in this Society, who were not ashamed of the cross, nor of the doctrines and testimonies given to this Society to uphold before the world; but were valiant for the Lord's cause, and like Paul counted even their lives not dear unto themselves, so they might finish their course with joy. Therefore I would say to all to whom our principles are dear, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

J. H.

Ohio, 11th month, 1873.

For "The Friend."

Butter Making.

In a recent visit to a Butter Factory, I was interested in noticing the precautions that were found necessary, in order to make an article of superior quality. The first requisite is the most scrupulous cleanliness—everything about the establishment must undergo frequent and thorough washing. When the tin pans are emptied of the milk from which the cream has been removed, they are first scalded in hot water, and then repeatedly rinsed in pure cold water, no soap being permitted to be used, lest some infinitesimal portions of it should adhere to the surface, and thus injure the flavor of the butter. When the washing is accomplished they are then exposed, whenever the weather permits, to the direct rays of the sun, whose action seems to produce on the tin some mysterious effect which promotes the separation of the cream from the milk. The huge churn is placed by a window, and after being cleansed, the open mouth is so turned that the beneficent light may penetrate its wooden chamber.

A free ventilation of the room in which the milk pans stand is secured by windows covered with wire gauze, and other contrivances, and a stream of water is kept constantly

flowing around the pans through the entire length of the room, on both sides, not only to equalize the temperature, but also that its power of absorbing odors may assist in removing everything that could contaminate the delicate aroma of the butter. The proprietor said that at one time he found a hidden cause was injuring the quality of the article he manufactured, and after some search and reflection he discovered that the gas from a coal-oil lamp which he was using for illumination in the evenings, was absorbed by the cream and affected the taste of the butter; and he was compelled to place over the flame a tin tube to convey the products of the combustion into the outer air.

The information gathered during this visit has suggested some reflections in thoughtful moments. Those of his servants, whom the Head of the Church chooses as his instruments in proclaiming the gospel of salvation, or whom He employs in his service in other lines of duty for the good of others, have frequent experience of that washing and refining process of which the treatment of the milk-pans may be considered a symbol. After these have been strengthened with power from on high to perform the duties required of them, they often know what it is to be emptied of all, and to pass through searching baptisms, every particle of the old manna washed away, and thus to be fitted for receiving fresh supplies of grace, and a renewed ability to go forth and labor. Indeed these washings of regeneration and renewings of the Holy Ghost, are in measure the experience of all true Christians, and like all the dispensations of our Heavenly Father, are to be endured with patience; nay with rejoicing.

The care of the butter-maker to keep from his milk-house every unsavory odor, may well remind us how important it is to prevent our minds from being corrupted by any evil presentations. If we open a book to read, and find its pages suggesting improper thoughts, rendering impure the well-spring of action, flushing the mind with unhealthy excitement, and rendering it less easy and acceptable to us to turn our hearts with reverent attention to the feeling of the presence of our Heavenly Father, how important is it that we close the volume, and abstain from that which evidently is injuring us.

If a favorite companion manifests a disregard for the sacred truths of religion, if he tempts us to indulgences or practices inconsistent with its self-denying but most wholesome and beneficial restraints, if his influence over us tends to lead us away from the flock of Christ's companions, let us beware lest the sacred oil entrusted to us should be spoiled by the ill-effects of his language and example.

If through giving way to any of the weaknesses of flesh or spirit, to which we are subject, we find ourselves drawn away from a filial trust in our Heavenly Father, and a loving yet reverent turning of the heart to Him; and become conscious of something like a mist rising between, chilling our affections, and intercepting the rays of his love, let us turn with full purpose of heart, and seek for forgiveness, restoration to Divine favor, and strength to contend successfully with those things that war against the soul, and destroy its peace and happiness.

Absence of occupation is not rest;
A mind quite vacant is a mind distressed.

For "The Friend."

The Approaching Transit of Venus.

We now present to our readers the article on the approaching transit, referred to at the conclusion of the introductory essay published in our last number. It is, for the most part, an abridgment of a paper on the same subject published in a late number of the *Edinburgh Review*. A few inaccuracies of statement and expression have been corrected, some additional matter has been here and there inserted, and several passages have been entirely re-written. Although the subject of *Parallax* has occupied considerable space in our introductory paper, yet, as it is at the root of the whole subject, and as it is desirable, therefore, that the reader should have a pretty clear conception of it, we have thought best, although it involves some repetition, to retain most of this portion of the original article, so that by having the matter presented to him from different standpoints and by different hands, the reader may the more readily and the more fully comprehend it.

It is not unworthy of remark that in the several advances towards an adequate idea of the vast distance of the sun, the one thing which each successive investigator set himself mainly to accomplish was the discovery of how large our familiar earth looks when it is seen from the sun; for to know how large any body of already ascertained size appears is substantially to know how far it is away. By exact measurement performed by the most patient and laborious application of the theodolite and measuring rod, man has found that this earth measures 7,925 miles across in its broadest diameter. Now we can determine by the simplest application of geometric principles how large a sphere that is 7,925 miles across must look at any given distance. With every successive withdrawal from the position of the observer, it appears less and less. How far, then, by this estimate is it withdrawn from the sun, and how small does it look from that remote post of observation? Marvellous as it may seem, there are ways in which this can be ascertained. Far as the sun is away in the trackless void, and impossible as it is to take human organs of vision there to look back upon the earth, there is nevertheless something else appertaining to the organization of man that can be made to perform the inscrutable journey—namely the human intellect. This power it is which is to be commissioned afresh upon the work a few short months hence, when a numerous staff of carefully equipped observers start for remote regions of the earth to watch from those vantage grounds the planet Venus sweeping, as a black speck, across the sun's bright face.

What is called in the hard language of technical astronomy the parallax displacement, or parallax, of the sun, means virtually, when it is applied to two stations on opposite sides of the earth, and is reduced to the simplest form of expression that the case admits of, 'how large does the earth look from the sun?' Thus, if one man stood at some given point on the earth, and a second man was placed on the opposite side, exactly a full diameter of the earth away, and an observer in the sun looked forth upon these two Terrestrians, he would see them an earth's breadth asunder. The two earth-stationed men, on the other hand, would look at the observer in the sun along lines which respectively converged to his place; and the *angle of convergence* of the

two lines, or the *difference* in the *direction* of the said lines, would obviously be identical with the *angle of divergence* by which the two men are looked at from the sun. In the first case—that, namely, of convergence—the angle is observed by the consentaneous action of two remote men upon the earth, and that angle is called the 'parallax' of the sun. In the second case—that namely of divergence—the apparent size of the earth is gauged as it is seen from the sun. Therefore, the parallax of the sun, or displacement of it caused by viewing it from opposite sides of the earth, and the apparent diameter of the earth considered as if viewed from the sun, are one and the same thing.

It may be here necessary to say, that the astronomer in his actual treatment of this piece of investigation, has found it convenient to deal with the *half-diameter*, rather than with the whole diameter, of the earth; and this, simply because he found it possible to compare the observed position of the sun when just sinking out of sight upon the horizon with the fixed and known position of the luminary, as it would be seen if contemplated from the centre of the earth; or, what is the same thing from a position on the earth's surface diametrically between that centre and the centre of the sun. The solar displacement deduced from this method of observation is called the '*horizontal parallax*' of the sun. To observe, therefore, the "*horizontal parallax*" of the sun is the same thing as to ascertain *half the apparent diameter* of the earth measured from the sun. The language of the horizontal parallax observation is used, because it affords a convenient average standard of comparison. Observations from a different base are reduced to the expression they would have had if the exact half-diameter of the earth, which lies between its circumference and centre, had been employed.

Now when this most interesting observation of the sun's parallax is attempted in the routine of terrestrial astronomy, it is found that the two lines which run from widely severed observers, and which meet at the sun, are so very nearly in the same direction—so very nearly parallel with each other—that it requires the nicest effort of visual discrimination to discover that they are convergent and not parallel. If the reader will take the trouble to lay down upon paper two lines diverging from each other by an angle of one degree—that is to say, diverging at the rate of one eighth of an inch in seven inches—and will then conceive this angular space to be again split into 400 subdivisions, he will get some approximation to a notion of what the quantity is that has to be dealt with when this the horizontal parallax of the sun, with a basis of nearly 4,000 miles, is under examination. It is just one of these exquisitely minute subdivisions that has to be measured. The quantity, indeed, is so fine that it cannot be determined accurately, when it is dealt with in a straightforward direct way. The expedient is, therefore, adopted of dealing with it indirectly. The nearest neighbor of the earth the planet Venus, is made a sort of stepping stone. The astronomer, by a subtle exterior of the mighty magic which it is his privilege to wield, transports himself to the planet Venus at the convenient contingency when it happens to be directly between the earth and sun, and there notes how large the earth appears from this stage of the journey, that is

apparent or angular diameter as seen from at position; and then, as he already knows the actual diameter of the earth in miles, he determines from these data, by a simple calculation very familiar to mathematicians, how far Venus is from the earth at that time; and then, as he already knows from another source, which will be further alluded to presently, what are the *relative distances* from us of Venus and the sun, he readily obtains the actual distance of the sun from the earth. This, indeed, is substantially what astronomers are about when they send carefully prepared expeditions forth to remote regions to observe the transit of Venus' across the sun's face.

In the process of observing this occurrence, the sun's face is used as a sort of illuminated dial-plate, upon which the progress of the dark planet can be traced. It is very convenient to the astronomer to seize the opportunity to do this, because it at once enables the planet's presence to be marked at a time when it would otherwise be altogether invisible, and it also affords a fixed standard of admeasurement to which the precise movement of the planet can be very readily and accurately referred. And this is a matter of the utmost moment to the success of the observation; for this reason, that its great efficacy depends upon the fact that the track of the dark planet across the sun's face is not the same to observers watching it from remote stations on the earth; and that from the difference of two tracks traced on the sun for remote stations on the earth situated at known distances asunder, the apparent size of the earth as seen from Venus can be reasoned out.

The *relative distances* of the several planets from the sun, as compared with that of the earth, may be ascertained by various methods. One of these methods—which, however, is applicable to the two inferior planets only—is so simple in its general features, that it may be well, in this connection, to give a brief explanation of it as applied to the planet which we are now more especially considering. It is observable that Venus *always* rises and sets within a few hours of the sun, that she is, indeed, never *more* than about half a quadrant from him; so that, when not lost in his brilliant rays, she either lingers behind him in the evening, or heralds his approach in the early dawn. This proves that her orbit is wholly within that of the earth; for if it were not so, the planet would often be seen far away from the sun, and sometimes in the opposite part of the heavens. When she is receding from the sun, her apparent or angular distance from him increases more and more slowly from night to night, until at length she becomes stationary for a time as respects the sun and then begins to approach him again. At this *turning point* she is said to be at her "greatest elongation from the sun." This "greatest elongation" is found, on an average to measure $46^{\circ} 20'$, varying, however, from $45^{\circ} 26'$ to $47^{\circ} 13'$. This variation is owing chiefly to the elliptical form of the orbits of the earth and Venus. But to avoid complicating our problem, we shall have to regard the two orbits as circular, and to assume that the greatest elongation under this supposition is $46^{\circ} 20'$. Now, if at the time of such greatest elongation, lines be drawn connecting the three bodies, we shall have a *right-angled triangle*, Venus being at the right angle, because the line from the earth to Venus, if produced, would simply

touch the orbit of the latter, and would not cut it; and geometry teaches us that when a straight line touches a circle, the line drawn from the point of contact to the centre is at right angles to the tangent or touching line. Of the two acute angles of our triangle, one is at the sun, and the other is at the earth and measures $46^{\circ} 20'$. With these data we open our trigonometrical tables, and by a simple inspection of the table of *natural sines*, we learn, that if we call the hypotenuse of our triangle, or the distance of the earth from the sun, 1,000, the perpendicular, or the distance of Venus from the sun, is 723. When, therefore, the three bodies are in line, Venus being between us and the sun (as is the case at the time of a transit), it follows, that, of the 1,000 measures, or units, representing the distance of the latter, 723 will lie between the sun and Venus, and the remaining 277 between Venus and the earth.

(To be continued.)

For "The Friend"

John Heald.

(Continued from page 107.)

When John Heald paid his first religious visit to the eastward, in 1809-10, he made his home in Philadelphia, at the house of Benjamin Kite. The acquaintance thus commenced ripened into a sincere friendship; one of the fruits of which was an epistolary correspondence, which was continued, at intervals, to near the close of life. A number of the letters of J. H. to his friend B. Kite have been met with, since the commencement of this publication of the extracts from his journal. It seems a suitable time to introduce some selections from these, before entering upon the account of the other religious engagements, which followed after our friend's return from his extensive journey in the Southern States.

"Columbiana Co., Ohio, 8th mo. 10th, 1811.

Esteemed Friend:—I received thy letter dated 5th mo. 19th and 31st, the 23d of last, though it had come to my house some time before; but that day I came home from the Miami. I was out from home about ten weeks, chiefly in that quarter. They have twenty-six meetings, the largest of which is on White Water—a branch of the Great Miami—and contains 110 families. The rest, of different numbers; all of them which I attended, 769 [families], besides about thirty families on the Wabash, near Post Vincent, about 170 miles further than I was. Trying exercise and hard labor were many times my lot; but, I believe it is not too much for me to say, I was helped in every time of need, and have desired, and have been enabled, I hope, to ascribe the praise to Him, to whom it is due. Infirmary of body attended me and still does, and my mind was and is mostly humble, I trust under a sense of the greatness of the work, and my inability in a bodily as well as in a mental capacity to perform it, but may acknowledge that I believe, yea find, that there is great advantage in passing through these humbling dispensations, though for the present they are not joyous, but grievous, so true is this:

An hour's adversity may teach us more,
Than long prosperity had done before.

I have heard thy son Thomas has for some time made a public appearance [as a minister]. I may here observe, that among the many who set out and set out well in this way, how few

hold out to the end. Some soon turn aside; some again flourish for awhile, and then forsake the cause. Some again, who have steadily trod along (as far as I have seen), and at different distances of time, have fallen from a highly favored state, where unnumbered blessings were in their possession, or near at hand, into an impoverished, lamentable condition, the most abject and pitiable. I have often viewed these and applied them to myself, how dangerous my lot is, and how unsafe I am, and with this still added, that it appears to me, that more of these (according to their number) than of any other class, the adversary has drawn down and degraded. I could, but shall add no more of this, and only say that in early life some small sufferings I have found to be brought up in my mind at different times to the present stage of life, to my own profit and that of others; that we know not when we pass through adverse trials, the use they may be of to ourselves or others.

Some of your city will, I expect, be pleased to hear something about Wm. Flanner. I was at his house in the 12th mo. last, and he went with me to several places and some meetings. To me we were agreeably together. He had a good-looking piece of land, I thought, and a tolerably good fix on it, especially for the backwoods. I was there again since, in the 5th mo. He had, since I was there before, laid his concern before the Monthly and Quarterly Meetings, to perform a religious visit to the lower part of this State, through Kentucky and Tennessee, and, I think, the Carolinas, which was approved by those Meetings; but his wife being unwell he was detained, and I understood, and believe it was so, was very scarce of that which is still so necessary to procure bodily sustenance, money. He was, I have no doubt, much tried. But a few days ago, brother William had been to those parts and told me he was gone, and I wish him well.

I wish you all well.

JOHN HEALD."

The remarks made in the foregoing letter on the danger of falling away, which attends those engaged in the public ministry of the gospel, have received many sad illustrations. It is a truth, applicable to Christians of every rank and station, that we are exposed to this danger, unless we are preserved in a state of humility and watchfulness. The exhortation of the apostle is very significant: "Work out your salvation with fear and trembling." Though we may rely with unshaking confidence on the unchanging love of God, and that He will never forsake those who strive to serve Him; yet, sad experience teaches us, how frail we are, and how apt to disobey or neglect the Divine commands. Hence the truly religious mind is often covered with a holy fear of doing despite to the Spirit of Grace; and this fear, by preserving in a humble and watchful condition, is one of the greatest safeguards against sin. Those who are thus exercised, can realize the importance of our Saviour's command: "Watch and pray, lest ye enter into temptation." Those who are placed in the conspicuous station of ministers, are subject to the same temptations as are common to other men; and may fall away from a good condition as well as others; unless they are preserved in that subjection to the Divine will, without which none are safe. But they have also peculiar trials and temptations. Being made at times instrumental in

conveying help and comfort to others, they naturally become objects of affectionate interest and regard; and are looked up to with a degree of deference and respect that tends to elevate their self-esteem. If not on their guard, they may appropriate to themselves some of the praise which belongs solely to the Head of the Church, especially when the gift which has been dispensed to them is attended with a pleasing delivery and eloquence of language. Hence it is often observable, that those who are most eminently gifted in these respects, as well as in the Divine power which accompanies their services, are frequently subjected to mortifying baptisms of flesh or spirit, which make them feel their own insignificance and dependence on Divine help and support. Such was the case with the late Thomas Evans, who possessed, in an unusual degree, those qualities which are calculated to win popularity,—brightness of intellect, amiability of disposition, a sympathetic nature joined with energy of character, which enabled him to render assistance in various ways to those in trouble, and a fluent, eloquent, and affectionate exercise of the ministry, attended with much of the Heavenly anointing, which often carried comfort and conviction to the hearts of his hearers. But, during all the later years of his life, he was under much bodily weakness, often accompanied with suffering, which had a very humbling effect upon him, and doubtless was designed as one means of preserving him within the safe enclosure of humility. It is said of Thomas Kite, near the close of life, after many years of active service in the church, that he would walk the streets of Philadelphia mourning in secret over the sins of his youth. During his last afternoon, when he knew death to be near, the one text that seemed uppermost in his mind, and which he many times repeated was this:—"Not by works of righteousness which we have done, but of His mercy He saveth us by the washing of regeneration and the renewing of the Holy Ghost, which He hath shed on us abundantly, through Jesus Christ, our Saviour." So, William Evans, as the end drew near, passed through a season of depression, in which he was stripped of self-confidence, and appeared to value the sympathy and friendship of those who were far his inferiors in religious attainments.

What lively illustrations do these instances furnish, of the language of the Spirit to the church of Laodicea: "As many as I love, I rebuke and chasten." Let us then accept such dispensations as evidences of the Divine love, and bless the hand that smites us.

The allusion in John Heald's letter to the difficulty which Wm. Flanner found in procuring money, brings to mind a paragraph in one of his letters written several years after this, in which he states that he was then paying interest on money, which he had borrowed to enable him to pay one of the religious visits which he had been engaged to make. The difficulty of procuring funds in those newly settled sections, before the introduction of railroad facilities, may be readily inferred from the prices at which he mentions their produce was sold. Wheat 50 cts. per bushel, rye, 25 cts., oats, 12½ cts., and butter, 6¼ cts. per pound.

(To be continued.)

Influence of Piety.—Lord Peterborough, more famed for his wit than his religion, when

he had lodged with Fénelon, the Archbishop of Cambrai, was so charmed with his piety and beautiful character that he said to him at parting: "If I stay here any longer I shall become a Christian in spite of myself."

For "The Friend."

Consistent Walking.

A christian walk, as becomes a professor of the name of Christ, will be the object of thoughtful care, and earnest concern in every religious mind; and although this necessary obligation has been at some periods much lost sight of, indeed buried underneath a weight of dead forms and ceremonious observances, yet doubtless this mark of true discipleship has found faithful supporters in every generation of the Christian church. May we not mourn that such examples are not more general. In the words of the apostle, "the letter killeth, but the Spirit giveth life;" and in proportion as the heart is awakened and brought under the regenerating power of this divine principle, which is truly of the Father and his Son, will the lives of all be a living type of an exalted profession.

A consistent bright example; what a precious influence this exerts upon all who come within the range of its awakening power. How benignant is the lustre that shines out from the daily path of such. It is more profitable than words fitly spoken, which are described to be as "apples of gold in pictures of silver."

A christian life flowing as it does, from a love of the truth embraced in a profession of godliness, will gradually extend so as to include our whole walk, and even many things considered of minor importance. How convincing is such a life; how powerfully it appeals to all engrossed in worldly cares, and to all who find themselves an easy prey of the deceitful enemy, to come into the vineyard of their hearts and labor, where the fruit to be gathered is not that which comes from the eager pursuit of wealth, nor the praise of men; but the harvest to be reaped is peace, joy, contentment, patience, meekness, charity. And is it not for want of this practical belief, this singleness of dedication to the work which our heavenly Father gave us to do, as a separate branch of the professing church, that the enemy of all righteousness has been permitted of latter time so much to ensnare our unguarded feet; by which many of the old paths have been deserted, some of our testimonies contemned and set aside, as of no value in our day, having "outlived the causes" that led to their adoption.

This is one of the snares, which threatens, if yielded to, to re-mould our whole internal structure, and conform us more and more fully to the world, and other religious denominations; and if not checked must result in our extinguishment. I reverently believe it is the design of the Head of the church to preserve a people that will be jealous for the cause of Truth, as it was committed to our Society in the beginning, and for the upright support of which many in that day suffered cruel persecutions and death from prolonged and loathsome imprisonment. We have always been known as a people different in manners and maxims from the world at large; and if we would perpetuate these, and extend our existence from one generation to another, our individuality and original character must be zealously guarded. Is not our testimony

in behalf of a pure language, simplicity dress and manners, and a free gospel ministry according as our Saviour taught his disciples worth as much now as at any former time and is not the non observance of these as well spread as when the lips of George Fox were heard up and down through his native land preaching with power; and calling the people out of the follies and formal ceremonial worship of that day to the inspeaking word of the living Grace in the heart. Oh that we would return to the same fountain, from which he and his co-laborers drank so largely; that we were in short, a more earnest people, and faithful to our principles and our early history. Then would our broken ranks be renewed with sons and daughters equipped for warfare; we should more largely partake of the blessings of the Most High, and be fed and nourished from His table, to endure all the turnings and overturnings that may be needed for our further refinement. Then indeed, would our principles be known and read of all men, as the Ark which our fathers bore so conspicuously, would be our rich inheritance.

A striking example of the effect of faithful dedication to the pointings of duty, in influencing the hearts of others to renounce the highway of the transgressor, and to yield the heart to the regenerating power of the Spirit of Truth; is mentioned in the published life of John Woolman, in his own words.

"An ancient man of good esteem in my neighborhood came to my house to get his will written. He had young negroes; and I asked him privately, how he purposed to dispose of them? He told me. I cannot, I then said, write thy will without breaking my own peace, and respectfully gave him my reasons for it. He signified that he had a choice should have written it; but as I could not be consistent with my conscience, he did not desire it; and hence got it written by some other person. A few years after, there being great alterations in his family, he came again to get me to write his will: his negroes were yet young, and his son, to whom he intended to give them, was, since he first spoke to me from a libertine, become a sober young man, and he supposed I would be free, on that account, to write it. We had a friendly talk on the subject, and then deferred it; a few days after, he came again and directed their freedom; then I yielded to his wish, and wrote his will."

The faithfulness of this excellent man, provided the means under the Divine blessing, of rescuing the slaves of this family, and the descendants, from the curse of bondage; while upon the heart of the slaveholder a wonderful change was wrought, through the power of Divine Grace, flowing as from vessel to vessel.

P. B.

"I believe that every doctrine, as well as every word of God, is only effectually profitable as it is worked out in the soul's deep experience. Head knowledge will not do. Hearing with the outward ear does but little for the soul. It enables us to make no headway towards heaven, nor does it unfold to us the tenderness of Christ and his sufferings, or the real character of God. The truth as it is in Jesus is more known in one deep trial, than in a year of smooth sailing. Worldly prosperity is but indifferent soil for the Christian to grow in; it rather stunts the soul, unless kept mellow by affliction; and nothing but a

mighty arm can save from the sleep of death." W.

For "The Friend."

A few suggestions have presented themselves, I believe in love, in thinking over the present state of our Society in many places. It is, in connection with the text, "Where the spirit of the Lord is there is liberty." Now, when a company of true believers assemble to worship before the Lord, in spirit and truth, will there not be the same liberty to remain silent, as there is to speak? and will not He, who is Head over all things to the church and people, be the alone Guide and Rector?

We know how valuable words fitly spoken are, whether few or many, and how much depends upon the faithfulness of those who are called to the work of the ministry; but is there not danger in the present day, in some places, of too much urging and pressing to speak, and even judging of the salvation of those who do not.

There are many ways of confessing our sin to the Lord before men. And as his humble, dependent children endeavor to live near unto him, he is graciously pleased to show them *how and when* to do so.

Do we not believe there are now saints in every age, who, when they trod this earth, walked in all pleasing in the sight of our Heavenly Father, and who seldom or never in a public assembly, felt called upon to speak of the work of grace that was going on in their hearts, or to testify that they were His accepted children.

These were not slothful in business, but fervent in spirit, serving the Lord; daily conformed for their own salvation and that of their fellow men, and willing workers in His vineyard, just in the way they felt to be required of them by Him. Having beheld their Father, "and considering the end of their conversation," should we lightly set aside their example or the example of those who are now laboring to follow Christ in the way which they believe the unerring Spirit of Truth leads?

"Let us not, therefore, judge one another more; but this rather, that no man put a stumbling-block or an occasion to fall, in his brother's way." Indiana.

Selected.

It is a satire upon human nature to reflect that the cradle and the coffin, our entrance and our exit, should be scenes of fantastic folly, of which neither subject can be conscious. The seeds of vanity are often sown in the cradle by parents who afterwards complain how difficult it is to eradicate them.—*Samuel Drew.*

THE FRIEND.

ELEVENTH MONTH 29, 1873.

It is a great favor to have a deep, steady conviction of the immutable truth of the principles of the gospel which have always been held by the consistent members of the religious Society of Friends, and to keep a firm, unwavering adherence thereto. If our lives are brought into conformity with them, we shall find them to ensure our attainment of

the fulness of the blessing of the gospel of Christ. The "unlearned and unstable" are liable to be blown about with every wind of doctrine; and wresting the scriptures to their own destruction, to substitute for the truth as it is in Jesus, that which is the offspring of the unregenerate reason and imagination, ever ready to meddle with the theory of religion, and always falling short of comprehending the mysteries of the kingdom of heaven. But there is a holy certainty attending the practical application of the principles of the gospel, as understood and believed by Friends, bringing the soul into secret communion with Him, by and through whom grace and truth were and still are brought to light, and who alone can supply living faith in our once crucified but now glorified Redeemer.

Though always professing these sacred truths and principles, there is no doubt but that the Society of Friends has long been in a declining condition. The Hicksite controversy and secession, when they took place, roused Friends by the shock they produced, from the lethargy into which many had slid; and for a time there seemed ground for hope that more life would circulate throughout the body. But as the alarming convulsion passed off, it was soon apparent, that while some were deepened in religious experience, others were disposed to relapse into their former supineness, and not a few had not the clear-sightedness to discover the snare of running into an opposite extreme of disbelief, which Satan was spreading for their feet.

The love and eager pursuit of wealth have been a besetting sin within our borders, and with its acquisition, the undue reliance on school learning, and the willingness to be governed by the wisdom of this world, the gratification of the lust of the flesh, the lust of the eye and the pride of life, has been largely indulged by very many of the members. The simplicity and self-denial of our forefathers have been rejected, and the talents bestowed with the command, "occupy until I come," have been buried in the earth, wrapped in the napkin of a fair religious profession.

The adorable Head of the church, by his invincible power, brought the early Friends out from among other professors, and having fully instructed them, by the inshining of his holy Spirit, in the mysteries of his gospel, enabled them to maintain and promulgate it, "as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." He has at different times, and to succeeding generations, declared by his servants, whom He has raised up and qualified for his service, that He will not allow the doctrines and testimonies He has required Friends to exemplify before the world, to fall to the ground, nor they, as a Society, to become extinct. But those servants have also declared, that if while He was looking for grapes, the members continued to bring forth wild grapes, He would shake it and reshape it until that only remained which could not be shaken; after which it should again be instrumental in gathering the people to him, the Shiloh of God.

Ann Jones, of Stockport, England, in a very solemn sermon preached by her, at her own meeting, not long before her death, made use of the following prophetic language: "The day hastens on apace when this people will be shaken in a way they little expect—when

the hail shall sweep away the refuge of lies; when all that can be shaken will be shaken to the very base. For the day will try every man's work, of what sort it is, and all that are not found building on the immutable Rock of ages will be swept away. For the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, when the overflowing scourge shall pass through. Then, may we know the Lord to be our dwelling place, to hide us in the clefts of the rocks, and in the tops of the ragged rocks, until the storm be overpast."

Some years after the Beaconite heresy had broken out in England, and some of the more active among them had left the Society, Sarah L. Grubb, in a communication delivered in the men's apartment of the Yearly Meeting said—

"She was once more amongst us—she had been impressed with exercise both that morning when in their (the Women's) meeting, and since among us, that there were few now who were able to see the state in which we are; blindness, in part, had happened to so many. The leaders of the people had caused them to err; some had acted vilely, had even kissed their Master while they betrayed him. There had been many sandy builders amongst us, but few dig deep enough to get to the rock. There was much disposition to dwell on the surface, and to cherish it both in Meetings for Worship and Discipline. There was much of creaturely activity, but the Lord would never own such; and whoever they were who were building on the sand, whether they were such as fronted the people or not, the storms and tempests that were yet to come, would sweep them away. Yes, the floods and the rains would descend upon their building, and it would not stand, though some were now very fair to look upon. But there were a few burden bearers, and she wished they might be willing, as it were, to bear the Ark on their shoulders till the time of deliverance came.

"When our predecessors were enduring persecution, and immured in noisome dungeons, with evil company, how they increased! And now, in a time of ease, how few we are, and what a scattering there had been; many had tried to remodel this church, but it never could and never would be done; because it was first gathered by the Power of Him before whom all men are but as 'a drop of a bucket, and who taketh up the isles as a very little thing;' and the Lord would not undo His own work.

"How much the young were to be felt for; how many parents were acting as Aaron did, when he made the gods: and the people said, 'These be thy gods, O Israel, that brought thee out of the land of Egypt.' She knew she was taking up the time, and felt that some were querying what would all this come to? But the Lord was her witness, that she desired we might take the warning;—that she had not even been tempted as Jonah was to complain because the people repented; but she had rather it were so, though the Lord had been pleased to speak by her. She had prayed that the judgment might be averted, and that He would spare his people. He did indeed take up the isles as a very little thing; and men were but as grasshoppers before him. She nevertheless desired we would be warned by a poor insignificant instrument; if not, many would come from the east and from the west, and would take the seats of those who had

been unfaithful, and a glorious crown would be given them."

SUMMARY OF EVENTS.

FOREIGN.—The remonstrances of the United States government with that of Spain on account of the capture of the Virginus, and the execution of the passengers and crew, have caused angry feeling at Madrid, and the late interviews between the United States Ministers and the Spanish authorities have been of a stormy character. A Madrid dispatch of the 22d says: "President Castelar had a long conference to-day with Mr. Layard, the British Minister. The result of the interview is favorable to the continuance of good relations."

"The idea of submitting the case of the Virginus to arbitration is much talked of, and should this course be agreed to, the German Emperor is indicated as the probable arbitrator." There is no doubt the Spanish government desire to preserve friendly relations with this country, and are disposed to make all reasonable concessions in the matter, but the position at this time is critical, and they dare not offend popular feeling.

Prominent officers of the insurgent force, at Cartagena, had determined to surrender the city to the national government, but the plot was discovered by their colleagues and the parties were arrested. Contreras and Galvos are now sole rulers of the insurgents.

Don Alphonso, brother of Don Carlos, has been appointed Generalissimo of the Carlist forces. According to a Bayonne dispatch, a body of 400 republicans, in the province of Almeria, had been destroyed by the Carlists recently, all of the soldiers being either killed or captured.

In the French Assembly on the 19th inst., a motion for the unconditional prolongation of President MacMahon's powers was rejected; also a proposition that the question be referred to a popular vote, was defeated, 88 yeas to 499 nays. The Assembly finally agreed, by a majority of 66, that MacMahon's powers should be prolonged seven years independently of the adoption of constitutional bills. A motion that a committee of thirty be appointed to report on constitutional bill, was adopted by a majority of 68.

Gambetta and Jules Favre, have appeared as witnesses in the Bazaine trial. Favre gave an account of his interview with Bismarck, and declared that the latter told him he had reason to believe Bazaine would not recognize the government of September.

The population of Berlin is now stated to be 907,419, having increased 86,824 in ten years.

An explosion took place in the colliery at Wigan, on the 21st inst., by which twenty-five miners were killed or injured.

Disraeli made a political speech in Glasgow, on the 22d inst. He predicted a great struggle in Europe between the spiritual and temporal powers. He feared the conflict might result in anarchy, and declared that the partisans of home rule in Ireland would unmask and show Great Britain their real designs.

The London Times says, the demand for the surrender of the Virginus could not with justice be maintained, but the other demands reported to have been made on Spain by the United States, are such as England might join in.

An immense demonstration in favor of home rule took place in Dublin the 23d inst. It is estimated that 60,000 persons took part in the procession and mass meeting which followed. Speeches to the multitude were made by several orators. No disturbance occurred.

London, 11th mo. 22d.—Consols, 92½. U. S. sixes, 1865, 93; new five per cents, 91½. The Bank of England rate of discount has been reduced to 8 per cent., and loans in the open market have been made at 6 per cent.

Liverpool.—Uplands cotton 8½d. a 8½d.; Orleans, 8½d. Sales of Orleans shipped in the next two months, 89-16d.

A Calcutta dispatch of the 19th says: The fears of famine in Bengal are revived. The press advise the importation of food from America.

Dispatches from Cape Coast Castle report that the English surprised an Ashantee camp. The natives at first took to the jungle, but afterwards rallied and attacked the troops. They were driven off after an engagement of two hours. Five English officers and fifty-two African auxiliaries were wounded. General Wolseley had made a reconnaissance in front, and found 40,000 Ashantees encamped at Mamfon.

A very heavy snowstorm has occurred in and around St. Petersburg. The river Neva is closed by ice.

The Dutch expedition against Acheen has left Batavia.

The effective Spanish force in Cuba is officially stated to number 54,000 men.

According to Dr. W. Reiss, of Heidelberg, by whom the first successful ascent of the crater of Cotopaxi was made, the height of the mountain is understated in Humboldt's and other estimates; the barometer giving 19,660 feet, and separate trigonometrical calculations 19,496 feet for the northern and 19,427 for the southern summit respectively.

By the arrival at San Francisco of the steamer Great Republic, advices from Japan to the 1st inst. have been received. On the 24th ult. the Ministers of the Mikado, with two exceptions, resigned in consequence of a proposition to send an expedition to Corea. The resignations were accepted, but subsequently most of them were withdrawn, and the Mikado has abandoned his Korean and Formosan projects.

A dispatch from Rome of the 20th says: The Pope to-day delivered an address to the foreign students about to leave for their homes in consequence of the suppression of religious institutions. He warned the Americans among them of the complete and almost excessive liberty to which they would soon be exposed, but at the same time drew a contrast between non-interference with the Church in their country and the persecutions to which it was subjected in the German Empire.

UNITED STATES.—The interments in Philadelphia last week were 252 in number. There were 46 deaths of consumption, 8 of apoplexy, 8 typhoid fever, 8 disease of the heart, and 8 old age.

The deaths in New York last week were 519. Wm. M. Tweed, for many years an influential New York politician, has been found guilty of enormous frauds upon the city. He has been sentenced to twelve years imprisonment and to pay a fine of \$12,750.

The expenditures of the Post-office Department for the year ending 6th mo. 30th last, were \$29,084,945, and the receipts for the same period \$22,996,741. The Postmaster General says, the Telegraph should be made a part of the postal system without further delay, and urges the assumption of the telegraph service by the government.

The Gloucester fishing fleet lost twenty-four vessels and one hundred and fifty-two men during the past year.

The Markets, &c.—The following were the quotations on the 22d inst. *New York*.—American gold, 110½. U. S. sixes, 1881, 113½; ditto, 1862, 108½; 10-40 5 per cents, 108. Superfine flour, \$5.35 a \$6.10; State extra, \$6.30 a \$6.75; finer brands, \$7 a \$10.25. White Michigan wheat, \$1.75; red western, \$1.52; No. 2 Chicago spring, \$1.45. Canada barley, \$1.75; State, \$1.35 a \$1.37. Oats, 54 a 57 cts. Western white corn, 78 a 80 cts.; yellow, 70 a 71 cts. *Philadelphia*.—Uplands and New Orleans middling cotton, 15½ a 16½ cts. Cuba sugar, 7 a 7½ cts. Superfine flour, \$4.50 a \$5; extras, \$5.25 a \$5.75; finer brands, \$6 a \$10. White wheat, \$1.55 a \$1.80; amber, \$1.58 a \$1.65; red, \$1.45. Rye, 76 a 80 cts. Yellow corn, 68 a 69 cts. Oats, 47 a 53 cts. Smoked hams, 11 a 13 cts. Lard, 7½ a 7¾ cts. Clover seed, 6 a 8 cts. per lb. *Chicago*.—Extra Spring flour, \$5 a \$5.75. No. 1 spring wheat, \$1.10; No. 2 do., \$1.05; No. 3 do., \$1. No. 2 mixed corn, 40 cts. No. 2 oats, 32 cts. Rye, 65 cts. No. 2 barley, \$1.35. *Louisville*.—Extra family flour, \$5.75. Corn in sacks, 55 a 60 cts. Oats in sacks, 45 a 48 cts. Lard, 8 a 8½ cts. *Baltimore*.—Southern white corn, 70 a 72 cts.; yellow, 68 cts.; new corn, 50 a 65 cts. Oats, 48 a 52 cts. *St. Louis*.—No. 3 fall wheat, \$1.27½ a \$1.30; No. 2 spring, \$1.04 a \$1.05. No. 2 mixed corn, 42 cts. *Cincinnati*.—Family flour, \$6.75 a \$7. Wheat, \$1.40. Old corn, 54 a 55 cts. Rye, 80 a 82 cts. Lard, 7½ a 7¾ cts.

FOR RENT

To a Friend, the small dwelling on the meeting-house property, West Philadelphia. An oversight of the property will be accepted as part of the rent.

Apply to

JOHN C. ALLEN, Forrest Building, 119 South Fourth street.

HENRY HAINES, 512 Walnut street.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Phila.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting, West Grove, Chester Co., Pa., Eleventh month 13th, 1873, EDWARD SAVER of Wilmington, Del., to HANNAH HUGHES, of the former place, daughter of Samuel and Mary A. Hughes, both deceased.

DIED, at North Dartmouth, Mass., on the 30th 10th month last, GEORGE M. EDDY, a beloved member of Dartmouth Monthly Meeting, in the 63d year of age. This dear Friend was distinguished for his quiet and forbearing disposition; and few were more watchful lest the cause of Truth should suffer from his example or precept, and he thereby become a stumbling block to others. He was a tender and affectionate husband, a kind and gentle father, ever feeling a deep concern that his children might be brought up in the nurture and admonition of the Lord. He was careful never to allow his business, though often of a pressing nature, to prevent his attending meetings as they came in course, taking his family with him as much as practicable. He met with many close trials and privations during the late civil war, feeling constrained to bear testimony to the peaceable principles of Friends in an open manner. More than once the infuriated populace threatened to destroy his place of business, by fire, otherwise, if he did not comply with certain requirements which his peaceable principles would not permit. At one time having been absent from the city, on his return he was met by a delegation of men, appointed for the purpose, who said to him that if he did not close his store during a war meeting to be held that afternoon, it would be destroyed before morning. He was favored with ability calmly and quietly but unflexingly to remonstrate with them against their proceedings, and to inform them that he could not conscientiously comply with their demands. He who had ever proved a present helper in every needful time, did not fail him in this time of trial; for he was preserved unharmed in person or property, to the end of the conflict. Having endeavored to be faithful in his early days, he advanced in life he evinced an increasing concern to live up to the principles and testimonies of the religious Society of which he was a member, as promulgated by George Fox and his co-laborers at its rise, and for which he felt concerned faithfully to stand through evil report and good report, and to strengthen and hold up the hands of those who were brought under suffering for their faithful testimony and allegiance to them, and the unshaken faith of which he lived and died. When he had been confined to his bed two or three days, he said to his wife that he believed it to be his last sickness, and he did not know that he could be taken at a better time. He had endeavored to live in a state of preparation, and now through the mercy of God Christ Jesus our Lord, every thing looked peaceful and sweet, and he believed there was a mansion prepared for him. He observed, "there is nothing worth living for compared with the joys of Heaven," evincing that he had been made willing to give up his family, which had caused him a great struggle. He then supplicated most fervently, and after a little pause, said, "A new day begins to dawn, it is already light." Afterwards he spoke of his approaching dissolution and gave some directions in regard to his burial, and said he felt that his work was done. At intervals his voice was several times heard in supplication; in which state he continued until his purified spirit took its flight, we doubt not, to the mansion of which he spake as being prepared for him.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.